

إِنَّ الْبَرَّ مَنْ يَعْمَلُ مَا شَاءَ

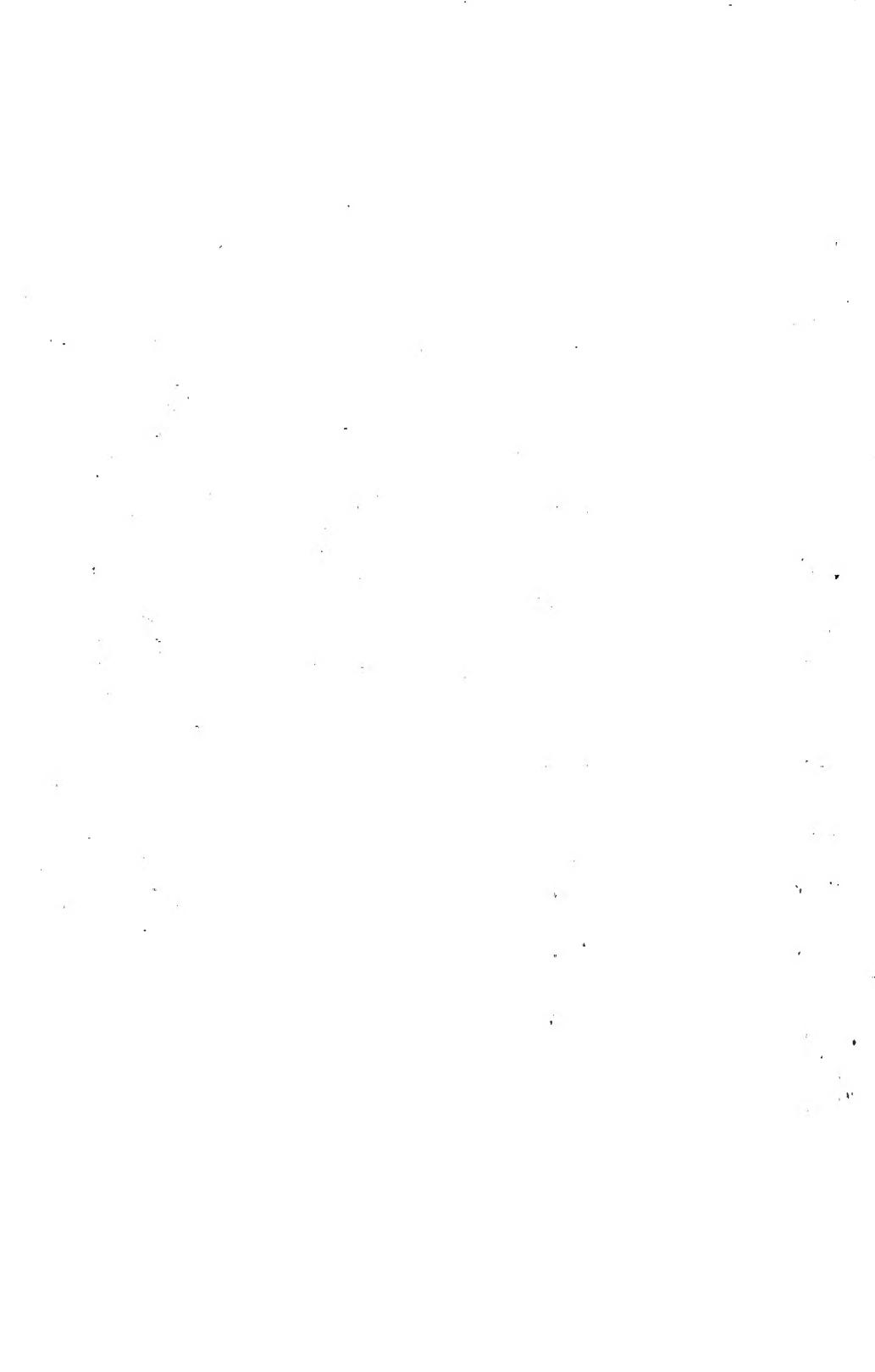
THE MUSLIM SUNRISE

*A Journal of Islamic Renaissance
in America*

IN THIS ISSUE:

Islam and Peace
Islamic Values in
Education

VOLUME LI 4TH QUARTER 1985 NUMBER 2



THE MUSLIM SUNRISE

A JOURNAL OF THE ISLAMIC RENAISSANCE IN AMERICA

The Muslim Sunrise is a quarterly magazine, founded in 1921 by Dr. Mufti Muhammad Sadiq, the first Muslim missionary in the U.S.A. The magazine is an organ of the Ahmadiyya Movement in Islam. The Movement was founded by Hazrat Mirza Ghulam Ahmad of Qadian, India (1835-1908), and is currently headed by Hazrat Mirza Tahir Ahmad— fourth successor with Headquarters at Rabwah, Pakistan. The Movement aims at presenting to the world the true meaning and teachings of Islam.

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Sept 4 1986
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HAZRAT MIRZA TAHIR AHMAD KHALIFATUL MASIH IV

He was elected as Khalifatul Masih IV on June 10, 1982. Although the Khalifa is apparently elected by the people, this act of theirs is actually guided by God the Almighty and therefore his election is the choice of God. In other words it is God who appoints the Khalifa.

Since his election as Khalifatul Masih, he has toured Europe and in addition to visiting a number of Ahmadiyya Muslim Missions there, he formally inaugurated the first Ahmadiyya Muslim Mosque ever to be built in Spain during the last seven centuries. He has also visited the Far East. During this tour of his, he laid the foundation Stone of the first Ahmadiyya Muslim Mosque at Richmond Road, Blacktown, Sydney, Australia. He also laid the Foundation Stone of another Mosque in the Fiji Islands.

As a mark of thanks to God for enabling the Jama'at to build mosques, he has inaugurated a scheme for the provision of shelter to the needy, in the form of houses. This scheme is expanding in dimensions and gaining momentum. It is hoped that ten million Rupees will be provided for this scheme by the Ahmadiyya Centenary Jubilee year, 1989.

A Passage From the Holy Quran

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَقُولُ
إِنَّ رَسُولَ اللَّهِ إِلَيْكُمْ مُّصَدِّقٌ لِّمَا بَيْنَ يَدَيِّي
مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَعْلَمُ مِنْ بَعْدِي أَسْمَهُ
أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبُيُّنَاتِ قَالُوا هَذَا إِسْحَاقُ مُّصَدِّقٌ
وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ الْكِبَرَ وَهُوَ يُدْعَى
إِلَى الْإِسْلَامِ وَإِنَّهُ لَدِيْهُمْ الْقَوْمُ الظَّلِيمُونَ
لَيُظْفَقُوا نُورُ اللَّهِ بِأَفْوَاهِهِمْ وَإِنَّهُ مُتَمِّمٌ نُورًا وَلَوْ كَرِهَ
الْكُفَّارُونَ
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينُ
الْحَقِّ لِيُظْهِرَهُ عَلَى الَّذِينَ كُفَّارٌ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“And remember when Jesus, son of Mary, said, ‘O children of Israel, surely I am Allah’s Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad.’ And when he came to them with clear proofs, they said, ‘This is clear enchantment.’

“But who could do greater wrong than one who forges the lie against Allah while he is called to Islam? Allah guides not the wrongdoing people.

“They desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light, even if the disbelievers hate it.

“He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.” (61:7-10).

IN MEMORY OF.....

Chaudry Sir Muhammad Zafrullah Khan expired at the residence of his daughter in Lahore, Pakistan on September 1, 1985 after a protracted illness. He was 92 at the time of his demise.



Knighted in 1935, His Excellency Chaudry Saheb was known as an outstanding international statesman and jurist, widely acclaimed lawyer, prolific writer and lecturer. He was an eminent scholar and holder of several honorary degrees in Britain, U.S.A. and elsewhere.

Chaudry Saheb was specially nominated by the Qaid-i-Azam to represent Pakistan in early 1947 in the United Nations to support the Palestinian cause for which he earned lasting gratitude of the Arab world and was awarded the highest civil awards of their countries.

The death of Chaudry Saheb, beloved companion of the Promised Messiah (P.B.O.H.), is a great loss not only to the Ahmadiyya Movement but to the whole world. Heartfelt condolences from America and from all over the world were extended to the bereaved family.

Hazrat Chaudry Saheb's earthly remains were interred at *Behisti Maqbara*, in the town of our International Headquarters, Rabwah, Pakistan. His legacy to us, one and all, is the example of his extraordinary spiritual life and his illustrious works for generations to come.

“We are all from God and to Him we shall all return.”

May his soul rest in eternal peace. Ameen.

RELIGION:**ISLAM AND PEACE**
by
Muhammad Zafrulla Khan

In the domain of international relations, religion and inter-religious relations occupy a very prominent position. Comparatively little attention is paid today to this aspect of human relations. More and more, it is being assumed that religion should be the private concern of each individual and should have no bearing on the political, social or economic aspects of life which directly affect the relations of individuals, groups, communities and nations with each other. This assumption is wholly unjustified.

Religion is a vital factor in the field of human relations and there is good ground for hope that, rightly approached, it might progressively become more effective in promoting unity and accord rather than continue to be a source of friction and conflict. It would be relevant, therefore, to ascertain at the outset what attitude Islam adopts towards other faiths and their followers.

The Quran teaches that in manifestation of His attributes of Providence, God has sent His revelation to all peoples from time to time and that no section of mankind has been left without Divine guidance (*The Holy Quran*, 35:25-26). Among others, several of the Prophets of the Old Testament are mentioned by name in the Quran and so also is Jesus, who, with the other Prophets, is honored and revered by the Muslims (*The Holy Quran*, 2:137). Indeed the Quran requires belief in the truth and righteousness of all the Prophets and in the revelations that were vouchsafed to them by God (2:137). The Torah and the revelation vouchsafed to Jesus are repeatedly mentioned as sources of guidance and light (5:45-47).

Thus Islam seeks to bring about reconciliation between the followers of different faiths and to establish a basis of respect and honor among them.

Surely, those who have believed and the Jews, and the Sabaeans, and the Christians, whoso believes in God and the Last Day, and acts righteously, on them shall come no fear nor shall they grieve" (5:70).

They are all invited to agree on the basic doctrine which all of them profess to believe in.

"Say, O people of the Book come to an agreement on a principle common between us and you, in that we worship none but Allah and that we associate no partner with Him, and that some of us take not others for lords beside God" (3:65).

Islam stands emphatically for freedom of conscience. Everyone must make his choice and accept or reject in absolute freedom whatever he chooses to believe in or to deny.

There is no compulsion in matters of faith, for surely guidance has been made manifest and distinct from error" (2:257).

It is thus stressed that there can be no compulsion in matters of faith, for faith and belief are matters of conscience and conscience cannot be compelled. Besides, it is pointed out that no compulsion is needed. Guidance and error have been clearly set forth, and everyone must make his own choice, after due reflection and deliberation.

Islam bases itself upon reason and observation, and invites people to the consideration of its teachings on that basis.

"The truth is from your Lord, so let him who will believe; and let him who will disbelieve" (18:30)

"There will come to you clear proofs from your Lord, whoever will, therefore, see and recognize the truth it will be for the good of his own soul and whoever will remain blind to it shall only harm himself" (6:105).



EDUCATION:

ISLAMIC VALUES IN EDUCATION

(From an address by Sir Muhammad Zafrullah Khan at the Myrin Institute at Adelphi College, Garden City, New York)

Islam, the faith promulgated centuries ago by the Holy Prophet Muhammad, peace and the blessings of God be on him, today affects a broad geographic area of either predominantly Islamic nations, or states having a sizable Muslim minority. By and large, this covers an area from Morocco to China, touching the Sudan, Eritrea, Somaliland and large portions of East Africa in the South; Greece, Turkey and parts of the USSR in the North; and extends across Algeria, Tunisia, Libya, Egypt to Saudi Arabia, Jordan, Syria and Iraq, and thence to Afghanistan, Pakistan, India, Malaya, Indonesia and China. In this belt and in adjacent areas a considerable part of the earth's population, possibly between one-fifth and one-third of the human race, is either Muslim or strongly influenced by Islamic values.

For the Muslim world, the last three or four centuries have been a period of decline in all spheres of life, not least in the field of education. Our discussion will, therefore, not deal with the problems and difficulties that beset the educational systems and institutions of the various Islamic nations but will rather concentrate on the ideals which Islam has set for education, ideals to which today's Muslim world strives to return. We shall discuss these ideals as they are recorded in the Holy Quran, the book that literally millions of men know from beginning to end.

The Holy Quran says God created man so that he might become His image. To further evolution, to help make man a true manifestation of the Divine, is the ideal task of education.

The first principle of Islamic educational philosophy states that God is the Source of all knowledge and of all wisdom; that

this Source encompasses everything that pertains to mankind and that it is adequate in every respect.

The second principle states that man is fully capable of receiving from this Source; that mankind may be likened to a vessel that seeks to contain this Source. The capacity of this vessel has no limit.

The Holy Quran says:

"We have created man with highest capacities..."

The third principle is that of guidance: (1) Man has been endowed with intelligence, with the ability to distinguish between right and wrong, in order that he may be guided on the highways of knowledge; and that (2) guidance has been provided for every human being.

The Holy Quran is the contemporary record of the revelations of the Holy Prophet Muhammad, peace and the blessings of God be on him, who himself was illiterate. He was born in an age when the whole world had sunk into darkness and indeed Arabia surpassed the rest of the world in ignorance and evil-doing. Yet the Holy Prophet's very first revelation was an admonition of one single word, the opening word of the Quran: "Read!" Read, O man, the great book of nature, ever open before your eyes. God has endowed you with intellect, with reason, with reflection, in order that you may use your faculties in research through the realms of nature. In the creation of the heavens and the earth, in the alteration of day and night, in every manifestation of nature there are forever new secrets to be read and deciphered by men of wisdom.

Those who ponder over Rahman—that attribute of God which provides for man's needs before they arise—those who reflect while standing, sitting or lying down, they will reach the point of realizing: Thou hast not created all this in vain! There is purpose and meaning in all existence, in life and death. It is the learned who fear God most: man's relationship with the Divine depends upon the development of his intellect.

Much as knowledge enhances virtue, virtue in turn is the

very prerequisite of wisdom. Islam insists on purity of life for the scholar; it emphasizes that none but the righteous will penetrate into the true meaning of the Holy Quran. The Lord does not bestow His light on those who do not heed Him.

When the Holy Prophet's nephew, Hazrat Ali, complained to a friend about the weakness of his memory, he was advised to search first for shortcomings in conduct or flaws in character; he should remedy these in order to improve his intellectual capacities.

Islam is not a religion in the narrow sense in which the concept of religion is often interpreted. Islam is a way of life, and it covers all aspects of life. For Islam there has never been a barrier between spirituality and science, or between religion and education.

For the Muslim child, religious training begins at the very moment of his birth. When a child is born to a Muslim, the first sound he hears is a call to prayer, whispered into his ears by a person chosen for the child's spiritual guidance: "Come to prayer! Come to salvation! God is above all. I bear witness that there is no god but One, that Muhammed is His Prophet, and that there is salvation through worship."

From this moment on, throughout life, admonitions to piety and to learning are constantly repeated. This differs markedly from certain modern doctrines which advocate leaving the child without religious instruction until he has reached the age of reason. Islamic education warns against leaving a vacuum to be filled by whatever influences reach it first.

Throughout life, the Muslim is admonished that the pursuit of knowledge is obligatory. The Holy Quran commands: Occupy yourselves with knowledge from the cradle to the grave. No division between religion and science can ever arise on such a basis. Thus it was but natural that the Mosque became the very center of Islamic education and cultural life, the focal point of Muslim society.

This unique impetus which learning received from the

religion—Islam—has remarkable consequences: wherever Islam took hold, the darkness of ignorance gave way to the bright light of knowledge within less than a century—overnight as it were. A vital release of energy and initiative, a flowering of genius in all aspects of learning fostered and enriched mathematics, astronomy, physics, medicine, history, philosophy. Systematic translations from all the languages of antiquity conveyed to the Muslim scholar the salvaged knowledge of Egypt, Greece and Rome as a basis on which to build. Schools, academies, institutions, libraries, sprang up from land to land. City after city became world famous as a center of learning: Damascus, Cairo, Khairaiwan, Bagdad, Granada, Seville, are but a few of the names that come to mind. Today's world looks with wonder upon that Golden Age of Knowledge that blossomed while the rest of the world went through its darkest epoch.

Where did all this spring from? The source of this wonderful regeneration was the impetus of the Holy Quran—the Guidance of God.

History shows how other religious systems often stood in the way of the propagation and extension of knowledge. Islam promoted and fostered it: This is the true significance of Islamic values in the realm of intellectual progress and of education.



BOOK REVIEW:

The World of Allah, by David Douglas Duncan
Houghton, Boston. 1982.

(Shakurah Nooriah)

This engrossing volume introduces the non-Muslim to the stunning panorama of Islamic daily living through photographic essays and text, and interpretation of Duncan's view of the people in their world. An ex-Marine, he is a world-famous and highly respected former photographer for *Life* magazine. This handsome and expensive offering is based on the many years which he spent living among Muslims, both professionally and personally. For this issue, he has culled the best of all of his photographs made during many journeys in the lands of Allah: from Spain, Morocco, Jerusalem, Cairo and Palestine to Istanbul and Indonesia.

His subtly searching lens, lyric pen and sympathetic tone blend easily with the warmth of his special memories of life among the Faithful, forming a harmonious whole. The one regrettable omission is the lack of specific reference to Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (peace be upon him) the Founder of the Ahmadiyya Movement in Islam at Qadian, India in 1889.

The centerpiece and major theme of *The World of Allah* lies deeply hidden among its three-hundred or so pages, juxtaposed between extraordinary glimpses of the serenity of the Alhambra and other compositions of Moorish Spain... the fabled Mosque of Isfahan... bargaining in bustling market towns... abandoned street waifs... the opulent splendor of royal palaces... solitary shepherd boys on desolate desert terrain... stark, rock-strewn cemeteries... veiled beauties sequestered in cool mosque courtyards... military maneuvers on snowy Turkish plains... breath-taking views of Middle and Far Eastern fabled landscapes... and a multitude of methods of eking out a living

from a difficult environment. As Duncan has it, "The roots and hallowed traditions of more than a thousand years strengthen and enfold all Believers whose Faith supports a world apart" and "For the nomad, every morning of all seasons fills life with a promise of future dreams."

This central theme is explored with sensitivity in Nigeria, Kenya and Uganda; the resolute heroes are those dedicated, self-sacrificing Ahmadi Muslim missionaries who are teaching and preaching the Message of the Holy Prophet (may the peace and blessings of God be upon him) in some of the most isolated places on earth. At Lagos, Duncan's lens catches the Muezzin's call, the mission news boy selling *Truth*, and teacher Hamzat Okunun and his students in class. His camera then focuses on an Ahmadi Muslim, Hakeem Mohammad Ibrahim, who travels "three thousand miles a year on his bicycle across mountains and jungles", armed only with his briefcase filled with pamphlets and books. The photographs from pages 178 to 185 are carefully explained in the text in the back of the book, on pages 273 through 276. As one studies the faces of these devout teachers and their follower-converts, one is struck by the modesty of these people in the face of their tremendous service to the cause of Islam. Nowhere else in this book does one sense the true meaning of Islam as in these few pages.

Maulana Hakeem Mohammed Ibrahim has the wonderful role of physician, teacher and Ahmadiyya missionary for all of the entire length and breadth of Uganda, which leaves him little time to practice medicine. He works alone, without the benefit of printing press or a central office and a supporting missionary partner. His actual possessions are "his bicycle, books and literature and his faith." May Allah strengthen his hands.

He is deeply convinced that in the near future millions of Africans will seek spiritual and social solace in Islam and his present efforts will help them and the missionary who will someday take over his duties. He observes that there are several reasons why Islam appeals to Africans, rather than

Christianity or paganism. First of all, Islam "welcomes and recognizes" the equality of each human being. Secondly, Islam is the one agency which promises peace and stability to Africa after its turbulent history of vigorous nationalist movements; the violence and moral insensibility of apartheid; the long and brutal years of humiliating colonialism; and the effects of the ideological conflicts between the two superpowers.

Many non-Muslims are familiar with the caricatured face and name of the Ayatollah Ruhollah Khomeini but "...there are other voices in the world of Allah." In his passage through the Islamic community of East Africa, Duncan had the good fortune to encounter and become a friend of Maulana Sheikh Mubarak Ahmad, the director of all Ahmadiyya missions in East Africa for over twenty-seven years. They spent many hours engaged in wide-ranging and probing dialogue on the theme of universal Islam in the twentieth century. They maintain a cordial relationship today.

Maulana Mubarak Ahmad was subsequently appointed as Ameer and Missionary Incharge of the Ahmadiyya Communities in the United Kingdom and, later, in the United States, where he presently resides with his family. His modest office in Nairobi housed only a desk and books and pamphlets, in its location behind the Ahmadi mosque. He accomplished the prodigious feat of translating the Holy Quran into Swahili (said to be the 10th language in usage in the world) while he was in charge of East African headquarters of the Movement. He began this exemplary task in 1936 and completed it in 1953—over 1,100 pages, "the greatest job of translation ever attempted in East Africa, perhaps in all of Africa, regarding a single volume work." The original Arabic is preserved in this translation, in all of its pristine purity.

The first Ahmadi missionary entered East Africa in 1934. Ten years later he was joined by a partner; today they numbers thirteen Pakistani and twelve African missionaries. They are scattered all over that part of Africa and earn small salaries, being supported by subscription funds donated by local

members. These funds also provide for the publication of Ahmadi literature in English, Arabic, Swahili, Luo and Luganga.

As Maulana Mubarak Ahmad says, "We are a very poor community... but we have zeal... we devote our lives to our assigned tasks... we go willingly."

How do the missionaries go about accomplishing conversion to Islam in East Africa? Much instruction is given in the religion of Islam and the applicant must meet the requirements: circumcision; proper cleansing of hands and feet; successful completion of lessons and question-answer sessions based on the Holy Quran and the Traditions of the Holy Prophet (s.a.w.); understanding of the conditions of the Bai'at as taught by Ahmadiyyah; signing of the conversion papers which are sent to be recorded at international headquarters at Rabwah, Pakistan; changing to a Muslim name; learning Prayers; and passing through the final ceremony of initiation which consists of proper cleansing (wudhu), and followed by more instructions.

Only the Ahmadiyyah Movement is actively spreading Islam in East Africa. Sunni and Shi'ite sects resent and oppose Ahmadi teachings as not based on Holy Quran and thus un-Islamic. Maulana Ahmad responds that it is the Ahmadi understanding of Islam which keeps Islam alive in these times of chaotic change in social, political and economic institutions.

Duncan describes Maulana Mubarak Ahmad as "a quiet, intelligent, soft-spoken man who has thought about what he wants to say... a far cry from those wild-eyed Muslim fanatics who are out to convert or confront the world." Maulana Ahmad carefully explained that it is his responsibility to "lay the foundation of understanding of Islam so that others, non-Muslims, will turn to the only universal faith for all men, regardless of color, country, place in life or community" of origin.

He answers criticisms of orthodox Muslims by forthrightly stating that "It is no sin to translate the Quran into other

languages since Arabic is not universally understood. While they do not have the material wealth of other religious organizations, such as Christianity, organized Muslims can bring greater balance to the people of the world. It is the duty of Ahmadies to present to interested people an understanding of Islam, nothing more. "This can be accomplished by "printing long term literature like the Holy Quran and short term magazines, newspapers and pamphlets."

His concluding words in the interview with David Douglas Duncan were, "Islam is the future religion in Africa. The ground is being prepared now for carrying on organized Muslim missionary work. Yes, the people will come!"

Duncan has provided the evidence that Ahmadies are the antithesis of the commonly held Western stereotype of Muslims as anarchic, irrational, sensual, and uneducated. Therefore, appreciation must be extended to him for setting forth, so clearly and sympathetically, the incessant toil, poverty, and the willing sacrifice of self and family which Ahmadi missionaries undergo to provide spiritual nurturing, medical and educational services to mankind, not only in Africa but in all areas of this world.



ISLAM AND THE WORLD PEACE

An International Press Conference, sponsored and arranged by the Embrace Foundation, was held at the United Nations Chapel in New York City on October 4, 1985. Representatives of several different religious faith groups were invited to deliver their statements on the subject of religion and peace according to their respective beliefs. The following is a text of the statement given by Sheikh Mubarek Ahmad, Missionary-in-Charge, Ahmadiyya Movement in Islam, Inc., representing the religion of Islam.

This International press conference addresses itself to the vital issue of religious peace. What problem could be more important in our times than the problem of peace among, and peace through, religion? This is truly a blessed occasion since it is organized towards the fulfilment of this great ideal.

Is there any part of the world where blood is not being shed in the name of religion? Humanity is indeed suffering innumerable trials and tribulations related to religion. Large scale violence and mass murders are being committed in different parts of the world on presumably religious grounds.

The question arises, does religion really teach violence, aggression, murder and downright contempt of other fellow-beings? We swear by God, it does not. It never has. Indeed the concept of a true faith can only teach respect for mankind. It stands for the dignity of humanity. It honors and provides adequate safeguards for human lives. It must stand for peace, love and equality of mankind. It only eradicates all inequities based on the grounds of race or complexion. Instead it provides true brotherhood—that there is only one God who is the Creator of the universe. All human beings are from Him and to Him they shall return. Oneness and Unity of God can only imply that all nations of the world are members of but one family. They are all parts of one single order. It is with this concept in view that, in Islam, through Holy Prophet Muhammad, God invites believers of all faiths to:

“Come toward the creed common between you and us”

It is the true and real unity of the Creator, and of His creation—totally pure and Holy, completely unblemished, absolutely uncompromising—that Islam teaches. It is this mutually shared universal common heritage to which Islam invites all nations of the world. The very name “Islam” means “Peace” through submission to the will of one God.

Today, the only way to establish permanent peace is that all of us unconditionally surrender to one God and shape our lives fully submitting to His will. Indeed it is our primary obligation that we look at all of his creation, regardless of differences of color, country, language, or race, with equal respect.

On the basis of the Unity of God and the unity of mankind, Islam invites everyone to strive for peace and harmony. Muhammad, the Holy founder of Islam (peace be on him) defined a Muslim—A follower of Islam—as he who lives in peace, and whose tongue and hand do not harm anyone else.



NEWSMAKERS & PERSONALITIES:

The following is a letter by Mr. Enayat Rahim which he wrote to the Editor of "Islamic Horizons", Plainfield, Indiana, in response to an article written by Mr. Rafiq Bekun. Mr. Rahim is an impartial researcher of Islam and Ahmadiyyat and he was unable to accept the misleading facts as presented in the said article. Since, in our opinion, his letter contains a rebuttal to Mr. Bekun's arguments, we think it is worth publishing in our magazine.

The Editor,
Islamic Horizons,
Plainfield, Indiana.

Dear Sir:

I was surprised by the uninformed and vindictive article "Quadiani beliefs exposed" published in your magazine recently. It was full of misquotes and wrong information. Let me point them out briefly for your readers:

1. Where did Mr. Rafiq Bekun read about the ten 'Kalimas' of Ahmadis? Ahmadis have the same and only *kalima* of the Muslims, "There is no God but Allah, Muhammad is His Messenger."
2. Mr. Bekun states that Qadianis find contradictions in the Quran. This is a blatant lie. Ahmadis are emphatically clear on this point. They believe and assert the Quran to be word of God, faultless and complete. There is absolutely no contradiction. Several other sects of Muslims do talk about contradictions though, but not the Ahmadis.
3. Mr. Bekun has taken a sentence completely out of context and tried to show that Mirza Ghulam Ahmad had blasphemed concerning Jesus.

I have studied various sects of Muslims and other religions for the past several years (as a hobby), and I have come across similar prejudiced, misinformed propaganda quite a bit but, I

had expected a journal of your standard to keep out of such untruths.

Mr. Bekun begins his article by expressing his satisfaction that the Pakistan government has banned Ahmadiyya Movement. So he accepts the principle that political governments can and should 'outlaw' religion/religious groups/spiritual movements. How does he feel about Russia or China outlawing all religions? How would he feel about Iran, outlawing Sunni Islam? Mr. Bekun lives in and takes advantage of Democratic society to practice and propagate his beliefs, how would he feel if the same treatment were meted out to him which he would advocate for others?

I am not an enlisted member of the "Qadiani" group or "Maudoodiat" group, but I am a knowledgeable person with common sense. I resent lies and biased propaganda. I have read the literature of the Ahmadiyya Movement to a great extent and I assert the following:

1. Ahmadies believe in Allah, the Kalima, the Quran and all other revealed books.
2. Ahmadies believe that Muhammad reached the highest spiritual pinnacle that can be achieved by mortal man, and that Mirza Ghulam Ahmad was a humble follower of Muhammad and achieved spiritual advancement only through Muhammad.
3. Ahmadies have performed unparalleled service to the cause of Islam thru their defence of Islam against the onslaughts of Christian Missionaries.
4. Ahmadies have come-out with the most logical arguments to counter the wrong beliefs of Trinity and have saved Muslims from being annihilated by Christian propaganda during the past hundred years.

I challenge Mr. Rafiq Bekun, or you Mr. Editor, to disprove anything that I have said or to prove anything presented in the vicious article.

I invite you to read the innumerable verses of the Quran dealing with liars, rumor-mongers and slanderers.

I am ready to discuss religion/spiritual beliefs with anyone who is interested in the truth.

If your magazine does not publish this rebuttal, I would conclude that you are afraid of honest and straightforward discussion and encourage biased propaganda.

Thank you,

Sincerely,
Enayet Rahim



QUESTIONS AND ANSWERS:

Q. Who will intercede for the believers on Judgement Day?

A. Only the Holy Prophet Muhammad(saw) has the right to intercede for us, with Allah's permission. He is the only prophet who has this privilege.

Q. What difference is there between the two prophets Moses and Muhammad?

A. There is a big difference.

- (1) Moses came as a law-bearing prophet for the Jews only, whereas Muhammad came as a law-bearing prophet for the whole world. Moses brought the Old Testament and Muhammad brought the Holy Quran. Moses means "One who was saved from water" whereas Muhammad means "one who was praised in heaven even before his birth."
- (2) Moses' law was for a limited time and purpose whereas Muhammad's law was for all times.
- (3) Moses' examples were limited to certain aspects of life whereas Muhammad was a perfect exemplar in all aspects of life for all times to come.

Q. What is the name of the religion of Moses?

A. It does not have a name. We call it "Judaism", because it was the religion given to Jews only. No religion before Islam was given a name. Only the religion of the Holy Prophet Muhammad(saw) was given a name by God, because it was perfect. *"This day I have perfected for you your religion and completed my favour on you and chosen for you Islam as a religion"* (Holy Quran, 5:4).

Q. Will there be another religion in the world?

A. No. Islam is the final religion for humanity.



EDITORIAL:

This is the second issue of "The Muslim Sunrise" under the new set up. Following the decision of the Managing Committee of the U.S.A. Jama'at, the Ameer and Missionary Incharge has decided to publish "The Muslim Sunrise" under his direct supervision. The first issue appeared in July, 1985 and, with the same issue, I was asked to assume editorship of the magazine.

Now, Mr. Nuruddin Alhadith has been added as a new member of the editorial team. We, as a team promise and hope to uphold the tradition and the standard of THE MUSLIM SUNRISE so that it could truly be called A JOURNAL OF ISLAMIC RENAISSANCE in North America. For this purpose we need the cooperation of all of our valued subscribers and readers. We will be looking forward to receiving any intellectual contribution which would help present true Islam to its readers and promote active religious harmony and understanding.

Sahibzada Fahim Ahmad
Nuruddin Alhadith